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of the nation, and to decide the fate of their neighbours; so that this square doth not ill answer to the description we have of the Roman *Forum* or Athenian *Areopage;* the evening ends in a dance, which is the common practice every night." [90]

The public welcome extended to visitors from other tribes is perhaps well exemplified in Bartram's account of the way in which he was received by the Oconee chief, called by the British "the Cowkeeper," when he visited him at his town in Florida near Alachua. He says:

"We were welcomed to the town, and conducted by the young men and maidens to the chief's house, which stood on an eminence, and was distinguished from the rest by its superior magnitude, a large flag being hoisted on a high staff at one corner. We immediately alighted: the chief, who is called the Cowkeeper, attended by several ancient men, came to us, and in a very free and sociable manner, shook our hands, or rather arms, (a form of salutation peculiar to the American Indians) saying at the same time, 'You are come.' We followed him to an apartment prepared for the reception of their guests.

"The pipe being filled, it is handed around; after which a large bowl, with what they call, 'thin drink,' [sofkĭ'] is brought in and set down on a small low table. In this bowl is a great wooden ladle; each person takes up in it as much as he pleases, and after drinking until satisfied, returns it again into the bowl, pushing the handle towards the next person in the circle; and so it goes round." [91]

[576].

Attention is called to the shaking of the arms. This was evidently but one form of the usual American Indian greeting by rubbing the body of oneself and the visitor.

When Milfort reached the town of Coweta after traveling westward from the Georgia settlements he was taken to the square ground, given ási to drink, and afterwards conducted to the old men who sat in the cabin on the east side of the square ground, and who were probably ísti átcagágí. They made him "a speech of welcome" and then an orator made him a long address lasting nearly an hour. At each pause in this address the assembly shouted "Ka" ("Yes"), and at the end all said "Mado" ("Very good" or "thank you")! Afterwards all of the old men marched past him shaking his hands in turn and presenting their tobacco pouches so that he might take a pinch of tobacco from each. And last of all an old man presented him with a tobacco pouch made of swanskin.[92] He adds that this tobacco pouch was white as a sign of peace and friendship, and he claims that his reception had been particularly cordial because

[90] Romans, Nat. Hist. E. and W. Fla., pp. 92-93.
[91] Bartram, Travels, p. 182; see also Bossu, Nouv. Voy., vol. II, pp. 17-18.
[92] Milfort, Mém., pp. 288-289. The shaking of hands was of course a later substitute for rubbing the body.

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574 of the affection which the Creek Indians retained for the French nation.[92]

In the following quotation from Stiggins something of the native etiquette and the native psychology associated with these gatherings is shown:

"I have observed among them another trait of national character. In the public meetings whether for black drink or national council the Indians appear studiously to wish to shew an importance in themselves and an independence of character for they will perceptibly assume a grave, sedate, consequential deportment, especially their chiefs, and head men. They would appear for a while to a bystander to be careless of all nature and each other. At length nature seems to predominate and shew their true disposition. When they commence smoking the spell seems to be removed for after a few draws of smoke from their pipe they cordially hand it to the next with whom it is optional to make use of the contents of the pipe or pass it to the next man, which is frequently done. By a constant repetition of such civilities a familiarity is engendered in the community at large by slow degrees that would not have taken place otherwise, as they seldom have any interesting conversation to impart or attend to with a stranger. [With the latter] it is customary with them to use hesitation. Even should they wish to converse with him they accost each other with studied and manifest civility to which they reciprocally receive an answer equally ceremonious and apposite until an acquaintance takes place." [93]

576 The common Chickasaw greeting as recorded by Adair 150 years ago has been given in translation above. The host said *Ish-la-chu?* (*Ishla cho?*), "Are you come?" and the guest replied *Arahre-O* (*Alali-o*), "I am come." [94]

This was similar to the Creek form of salutation. When a Chiaha, for instance, came to visit a Coweta, the two towns being close friends, the latter would say, "My big friend (ânhisi łáko), are you come?" and the Chiaha would reply "Yes, I am come." If the Coweta were the visitor the formula was the same, and it was the same if the two individuals belonged to another pair of friendly towns such as Kasihta and Tálwà łáko. What greetings passed between men of opposing towns I have not heard.

The following greetings were in use among the Alabama in Texas. *Boso' tcika'noso'*, "howdy, are you good?" or *boso* alone, to which the reply was *tcākā'noso'*, "I am well." Another was *ticihoke'po'*, "you are not sick," and the reply *tcahoke'pobe'*, "I am not at all sick." Another was *tci'matikcahâme'*, "how are your family?" Reply, *oi-hat hokā'nobe'*, "they are all well." Another: *isnapo'*, "how are you?" Reply, *tcākā'nobe'*, "I am well." The first two are the oldest forms.

[92] Milfort, Mém., p. 211. [93] Stiggins, Ms. Hist. Narr., p. 20. [94] Adair, Hist. Am. Inds., p. 60.